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Editorial.

MANY UNITY readers will regret to learn of the death of William H. Metcalf, president of the board of trustees of the Unitarian church of Milwaukee. Mr. Metcalf was greatly interested in the work of the church, and gave liberally to its support. He did much for the new church but did not live to see it completed. He is well known in that city and in the northwest. His character has given standing to Unitarianism of which we may be proud. He was one of the few men who do not let success in business spoil them. His fine art gallery, which many enjoyed with him on Sunday afternoon, attests this fact. His death was a severe blow to our work in Wisconsin, but his courage for so long in the past will inspire many to continue the task.

HENRY T. SECRIST, the pastor of the Unitarian church at Milwaukee, will give one of the addresses at the approaching session of the Western Unitarian Conference. He will speak on "The Constituency that Awaits the Liberal Church in the West." Many will be glad to hear the voice of this one of the younger members in the Western fraternity of Unitarian ministers. We are also glad to know, that about that time, it is hoped to dedicate the new Unitarian church at Milwaukee, and that it may be possible for some of those who attend the meetings of the Western Unitarian Conference to take part on that occasion also.

THE most eminent teachers in all lines are alike in this: they advocate the preservation of man's faculties, physical or moral, through healthy use, and not through excessive caretaking, practiced for its own sake. The latest example is found in the general principle laid down by the recently deceased specialist in throat diseases, Sir Morell Mackenzie. "The great thing," said the celebrated doctor, "is to harden the throat." He counsels against continual wrapping up, condemning the fur or feather boas ladies like to wear, and advises as free exposure for the neck as the face. The principle is of more importance still on the moral side and as applicable to the hygienics of the soul as to those of the body. Only the soul that dares risk some contract with evil learns to escape its harmful effects. We must bare the heart as well as the throat to the winds of care and adversity if we would attain the spiritual hardening that is so essential a part of spiritual grace.

BOSTON sometimes appreciates a good thing and recognizes a prophet. Last week it demonstrated this in a cordial, beautiful celebration of the seventieth birthday of the youthful and useful Edward Everett Hale. There were poems by Mr. Ames and Mr. Savage, addresses by loving parishioners and a fitting response by the victim himself. UNITY joins with Boston in honoring this man *with a country*, whose "*Double*" never has undone him, who has wrought well in his *own name* and for truth's *own sake*, one who has demonstrated, over and over again, that the multiplication table is true in the realm of spirit, and that its measures have a gospel significance. If any one doubts that in the realm of morals "*ten times one is ten*," let him read the story of Edward Everett Hale and be convinced.

A WRITER in the *Revue de Deux Mondes*, quoted by the *Review of Reviews*, M. de Vogüe, explains the increasing interest in Henrik Ibsen, finding its cause not in the scenic effects of his plays, nor because in the constructive character either of his work or his philosophy, but because he is the most outspoken pro*test*ant of the times: "He protests against the form of our world,—he seeks a truth superior to appearances, —that is enough; people listen to him as to one tolling the knell of dead errors, especially if it is sounded in the neighborhood of the north pole. M. de Vogüe sees a writer of kindred aim and spirit in one of his own countrymen, M. Dumas, *fils;* describing him as "a sexton from the same parish, who has been turning over the social corpse these thirty years or more."

THE thought of Easter is a true and helpful one, which the history of all religions and the needs of the human heart, alike justify. Yet how it is smothered with the superficial and the external! The Easter vanities outnumber the Easter sanctities even as symbolized in the most extreme High Church organization. The fashion of sending Easter gifts is coming to rival the extravagant and burdensome customs of Christmas. We have Easter bonnets and Easter parasols as well as Easter eggs and Easter lilies. One item of social intelligence pertaining to the season gravely informs us that diamonds are the latest thing in the way of Easter memorials. Even the penitential season of Lent has its rule and accepted code of mild dissipations. Quiet dinners of only six or eight courses replace more ceremonious affairs made up of ten or twelve. Young women order new costumes of repentant gray, quite as becoming, it is to be feared, as the gayer suits in which they blossom forth later Easter morning. Churches spend money like water for costly and elaborate floral decorations that receive column-long description in next morning's papers. Is Easter, as it is observed in so many of our fashionable churches, a celebration or an exhibition? Which is most fed at these services, religion or vanity?

A CALL, extended to the Rev. S. M. Crothers, of St. Paul, by the Arlington Street Church in Boston, to become the successor of Herford, Ezra Stiles Gannett and Channing, was a most complimentary one, but the prompt way in which this missionary of an unpopular faith in the now state of Minnesota set aside the call to a large salary, conspicuous position and this succession of renown is still more complimentary. Mr. Crothers has proved that ministers do not always recognize the voice of God in the loudest call, and he has the insight to discover that spiritual economy lies in the line of finishing a good piece of work well begun rather than in thrusting it aside in the interest of another, though it be a better piece of work. We take new courage, not only for St. Paul and Minnesota, but for the cause throughout the world, by this action of our earnest brother.

West Roxbury Sermons.

This is the title of a new volume just from the press of Roberts Brothers, which contains fifteen sermons from the unpublished manuscripts of Theodore Parker, edited by our friend, S. J. Barrows, of the *Christian Register*. It is with anxiety that we take up this volume. We can but wonder whether its publication is to be justified. We peruse its pages in search of an explanation for the still puzzling problem, why it is that a personality so magnetic, a man so potent and epoch-making, still has failed to make a reading constituency for himself to any great extent. The works of Theodore Parker are not sought after, and are but little studied by those even who glory in his power and who are conscious of great indebtedness to him. We fear that a perusal of this volume will not explain this problem or change the fact. It will be pathetic to many of his friends to know that these sermons from one of the truly great preachers of the world will fall short of preaching power, now imprisoned in type.

But the problem above referred to is not so inexplicable as at first it seems. Theodore Parker, in the history of religious thought, like Louis Agassiz in the development of science, came into a transitional period. Each brought masterful power to the service of a thought that soon outran their own swift minds. They began a work which rapidly escaped them. They were the voice for the day in the interest of a thought that was to reach its fullness in the generation after them.

This book will completely answer another question, why this "Son of Thunder" was so beloved; and why this dreaded, hated man left such tearful lovers behind him. These sermons tell of "Tranquillity," "Spiritual Indifference," "Low Aims and Lofty," and kindred topics which show that he was a life-helper as well as a thought provoker, a shepherd of hearts and wills as well as of minds. They hint at the foundation upon which was reared the public fame of Theodore Parker. Nearly ten years of faithful and comparatively obscure diligence in this country parish before the blazing power in Music Hall appeared. Four hundred and thirteen sermons, Mr. Barrows tells us, found their way to the "barrel" and from there, saving these fifteen just published, perhaps to oblivion; but even these show how already the mind was haunted with a sense of an opening gospel of science. At the beginning, he said he "resolved to preach the natural laws of man," but after a few months, he determined "to preach nothing as religion which I had not experienced inwardly and made my own, knowing it by heart."

This ought to be a book for tired hearts, for perplexed consciences; and next, it ought to be a book of sermons for sermonizers. Preachers may well study these models of sermons, of which it may be surely said, that they are good if not great, helpful if not startling, comforting with an inspiration that makes for nobleness.

We are glad Mr. Barrows has done this work, and that we have this opportunity of testing the preaching power of Theodore Parker thirty years after he is dead and gone. This is a severe test to put a man to. How few are the preachers who could stand this test as well as this man, whom Lowell described as having

> "Almost Taylor's profusion, quite Latimer's sense."

We are among those who still believe in the vitality of Theodore Parker's words. We know of no writings more helpful to those who are on the borderland of orthodoxy to-day than the words of Theodore Parker. Let those who are disturbed by the words of Dr. Briggs, Bishop Brooks and the Andover men, take a course of reading in Theodore Parker and see how the light will shine, and it will be sunlight too, warming and vivifying as well as illuminating.

The Busy-ness of the Modern Woman.

One need take but the most cursory glance at life in any of our large cities, or in many of our smaller communities, to see that the women are among the busiest people to be found in either. That is not to say they accomplish most, though undoubtedly they accomplish much both in the line of intellectual and philanthropic work that would otherwise go undone. But the busy-ness of women is one thing, their business, the degree of actual attainment they reach in the various fields of labor and social enterprise in which they are engaged, another. We have no wish to decry any real results gained, but we are often impelled to call a halt to the wild impetuous movement of things in this direction, to recover breath for a few minutes, and to measure the outcome against the expenditure of the force used in the continual round of club and committee meetings, social, charitable and literary engagements.

Take, for example, the experience of one woman as vivaciously described in one of our evening papers: "Life is now made up of learning and lectures," she says. "I am studying art at one course, literature at another, history at another; housekeeping has a series all to itself, by a college professor, and I am trying to make room for this new series at the Newberry Library, on colonial history." The editor, commenting on what is evidently a typical case, says, pleasantly, that the woman of the times is no longer a butterfly but a bee. Certainly, like the latter, she has learned the art of extracting sweets from many sources, and that she is gaining steadily in honey-making power must also be admitted. But it is greatly to be wished that this modern rush on the part of women after all sorts of knowledge, and a useful career, could be accomplished more quietly, that her efforts at complete self-development were not quite so manifest, that all her varying mental phases and processes need not be subjected to so much publicity. We do not know just where to place the blame; probably it could be placed nowhere justly, except where the demerit of it would be felt least, upon the "system," the decreasing quiet and privacy of all life at this particular epoch, the peculiar character of the civilization under which we live.

Women, themselves, as we happen to know, are also questioning the wisdom of many of the pursuits and methods of modern life which threaten to engulf them, and which they are coming to perceive destroy much true happiness and defeat the ends sought. Women, it is very plain, are not always going to be satisfied with this mere busy-ness, this absorption of their time in a mass of incongruous details, the division of the hours of the day and the days of the week among a hundred different objects, all worthy, but of which only a very few can make any strong and natural appeal to personal tastes and habits of thought. One reason for this engrossment in outside affairs is to be found in the fact that never before were women so free from material care as now. The growth of material science, the general employment of domestic service, the application of the principle of co-operation to the affairs of the household, the assistance rendered by specially-trained workers outside the home, make it impossible that any woman should find occupation for her entire time and thought in the care of her family, even if that were desirable. We find ourselves wondering, therefore, what, when the first enthusiasm and excesses of the new day of her freedom and introduction to higher planes of thought and living, are passed, she will turn to next. A friend with whom we were lately discussing this problem said it would be to fields of private enterprise and business, that the impersonal activity of the present day would soon develop into more personal and self-seeking forms, and woman would become more generally than she has ever been before a wage-earner. When we urged the complication this seemed to threaten in the direction of the question of maternity and its claims, our friend said that women would spend no more time away from home and their children if regularly employed in office or store than many now do in their general supervision of the concerns of the universe. And that, we suspect, is true; still we are far from being satisfied with this solution of the problem, and await a better one. One thing is sure, this eternal busy-ness can not always revolve around itself, as it seems to do so often how. What it will evolve in a higher product of women, or for the increased benefit and happiness of the race at large, is yet to be seen. Energy is a necessary condition of all progress, but it must be accompanied with insight and much self-control before it can achieve the best results.

C. P. W.

The Eastertide.

There is a charm in the holiday which is about to visit us again that none can escape, unless it be the gross-grained and the spiritually blind. Nature's voice is joined by the proclamations of history, and both sing a song of overpowering sweetness, Whatever cold criticism may have to say about the origin and the gradual change in character of the festal day, it holds gifts of inspiration which also he may accept for whom both the Old and the New Testament events connected with the hour have lost the force of historical occurrences. The festival without doubt is older than Israel's beginnings; the joy of resurrection antedates the birth of Christianity. For many nations and tribes to whom never even the name of those who had been slaves in Egypt could have come, these spring days marked the natal day of a new year's new glory. These rude and uninstructed children of the northern skies had the unreasoned but firm conviction that the sun was the great source of life. With anxious sympathy did man follow the career of the monarch of day. The Talmudical record of Adam's experience is typical illustration of the feelings which swayed the hearts of those men for whom the sun was the life-giving God. When Adam, shortly after the creation, noticed that the sun hastened toward the west and the earth, as evening approached, was donning the somber dress of darkness, say the Rabbis, doubt and fear found lodgment in his heart, and from his lips came the bitter words "I have sinned, and therefore the earth is now swept into night, and will once more return to the original chaos." His fear pressed tears from his eyes, and his wife joined him in mournful manifestations of grief, but when dawn opened the gates of the east, the thought came to him, that the change from day to night was involved in the very law of the universe; and in his gladness over the new assurance he hastened to offer with festal ceremony rich sacrifice.

What the Rabbis predicate of Adam is the root idea from which all the solar festivals developed. The sun dies, and his death opens the floods of lamentation. Winter is the impious slayer, the wicked brother or treacherous friend who attempts the life of the golden-haired youth whose presence filled with joy the earth, and would garland in beauty field and forest. In the more temperate climes, the death wail of the sun's hopeless dying was more subdued in tone and temper. But under the fiercer skies of Syria, and in fact, wherever the Shemites had built their altars, grief found utterance in most intense accents. The well-known ceremonies of Adonis worship need but be remembered to make clear this contrast. To the depth of sorrow corresponded, however, the height of joy, when after a few days of dreary despair it appeared that the sun had successfully baffled the wiles of his enemy. The triumphant rise of a new light marked by the lengthened days of spring, was hailed with boisterous gladness and celebrated in accordance with the varied climatic character, either with quiet processions, as in the North, or with riotous revelry, as in the South, of the ancient world. These festivals in honor of the deity of the *East*, these days of joy at the resurrection of Adonis, the Lord, are the sources from which both the Passover of the Jews, and the Easter of the Christians have flowed.

In course of time, the consciousness quickened in Israel, that it was not the sun in the sky that had been assailed and imprisoned, and then eluded the crafty jailer, but that the children of Jacob themselves, had at one time been enslaved by an evil-minded despot, and had been miraculously redeemed from bondage. Israel itself then, was the new light, risen in the glad springtide of the year. If the genius of Judaism nationalized nature's suggestions, Christianity personified both the natural events and the national memories involved in the Passover celebration. It was the child of Bethlehem who, after sojourning in the gloom of the grave rose to new life, and in his resurrection called to a higher joy the toiling multitudes of humankind.

Now, if this be the true accounting of both the origin and the successive development of the Easter day, shall we, who welcome these and similar teachings of modern criticism to the fellowship of our best thoughts, still continue to intonate the Easter carols, or, if we be Jews, to tell the old story of Israel's liberation from Egyptian bondage? Undoubtedly we shall. The fiber which Myth employed to weave her many-colored web is of more lasting strength than the fabric into which temporarily it was woven. It is of a thread of which truth eternal is spun. What originally man told of the sun, what later Israel related of its own history, and what again Christianity crystallized into a dogma resting upon the personal events of one great personal life, is and remains an experience which occurs not merely once, but uninteruptedly in the mind of every man.

The contest with darkness has its battle-field in every human heart. Every man shall strive to sunder the shackles which evil or ignorance forge around his arms. Every man shall and may rise from the old into the new life. This is the lesson and this is the appeal which the Eastertide emphasizes, even for those, and perhaps for them more loudly, who have learned to discard the mythical husk in which reposes the kernel of truth.

Let them this Easter day strengthen each one with the determination to take up the march from the land of bondage. Let it wing each soul with the power to burst open the portals of spiritual death, and to rise into the life of supreme light and love. Then, not merely as a memory of events which have been believed to have taken place many hundreds of years ago, not merely as a humanized and localized representation of the solar drama in the heavens, will Easter speak to us. But its peal and appeal will ring out in clearer tones, as a message addressed to-day an here to us, full of the hope of a free dom to be won by us, carried by th assurance of an immortality which i the spirit and through the spiritual i even now lifting us to heights u scaled in the flesh.

EMIL G. HIRSCH.

Men and Things.

TURGÈNIEFF'S brain is the largest on ever weighed by scientists, although th next largest one was that of a criminal.

MISS MOODY, daughter of the well-know evangelist, is traveling in the Orient. Sh writes vividly of the scenes and scenery o Egypt.

THE late Miss Clough, the famous Princ pal of Newnham College, was a sister o Arthur Clough, the poet, who died in 186 at Florence.

MR. GEORGE W. CURTIS has been electe to succeed Mr. Lowell as the sole Honorar Vice-President of the Egypt Exploratio Fund. Mr. Edward G. Mason, of Chicago is elected vice-president.

AN exchange says that in a Kansas Cit newspaper's report of the meeting of Methodist conference, the "mint, anise and cummin" of Scripture appeared a "mist, arnica, and cinnamon."

A PRESBYTERIAN church in Lancaster Pa., gives a medal to every person who doe not miss a church or a Sunday-school serv ice during the year. Last year, says an ex change, the sexton carried off all the honors

JOHN B. GOUGH'S private library wa lately put up at auction. It is said to b especially rich in Cruikshank's works, an that Mr. Gough was a personal friend of th author, who had presented him with man of the pictures.

NORTH Dakota has a full community o Indian sisters established under an Indian mother superior, the first community of the kind ever established, though there have been before this Indian sisters in other convents.

HEREAFTER, at Yale, the failure of students to pass any examinations will affect not only their collegiate standing but their purses, as well, and will diminish their funds as well as their pride, for each "condition" will cost a student five dollars. The proceeds will be applied to a fund for the support of impecunious students.

THE *Churchman*, in an editorial, gives us the following: "The Methodists say, 'You can *believe* what you like if you only do what's right,' and the Roman Catholics say, 'You can *do* what you like if you only believe what we tell you,' and the Episcopalians say, 'You can believe what you like and you can do what you like if you only go to church.'" The editor adds, "There is just enough truth in the sneer to give it a timely sting to our easy consciences."

WE learn from one of our exchanges that Miss Cynthia M. Westover, who was for some time an efficient aid to Commissioner Beatty when he presided over the New York street-cleaning department, is a Western girl. She gained the knowledge of languages which made her so valuable in adjusting misunderstandings between Mr. Beatty's foreign workmen, by boarding each year with a family of different nationality, until she had acquired fluency in Spanish, Italian, French and German. She was once an inspector at the custom house, and while working there devoted her evening hours to study at a business college. She is now engaged at the Museum of Natural History in collecting scientific data and recording descriptions of new specimens, and is also editor of a department in the *Social Economist*.

WE are indebted to Hon. C. D. Randall, of Coldwater, Mich., for a most interesting document, the "Fourth International Prison Congress." This is the congress that was held at the request of the Czar, in St. Petersburg, and was a notable occasion to all privileged to take a part in its proceedings, indicating a memorable step in the progress of Social Science. Mr. Randall has himself long been identified with the discussion of the subject in this country, from his long connection with the State School for Dependent Children in Michigan, the first institution of its kind where those children who would otherwise find no shelter but the poorhouse, were housed and educated at the expense of the state, until permanent homes could be obtained for them. An interesting feature of the report sent us is the accounts given of some of the penal institutions in Russia, and the description of the hospitable manner in which the Congress was welcomed and entertained during its brief sojourn in that country, which more than any other affords a fruitful but perplexing study to the student of social and penal reform.

Contributed and Selected.

Youth and Maturity.

inly I beat the unresponsive air;
eking for that which once I thought so fair,
mething I can not touch nor clasp,
d yet 'tis near, almost within my grasp.

strain my eyes and stretch forth eager hands
touch again time's unreturning sands.
! ne'er for me will youth and springtime bloom,
it 'yond the clouds faith parts the dusky gloom.

eyond the loss shines the eternal gain,
f harmony from conflict wrought, of love from pain;
hen in the soul, with care and strife o'erworn,
he spirit of the universe anew is born.

MARY E. COLE.

St. Louis, Mo.

Questions and a Reply.

[The following questions were sent to us, nd for their more comprehensive reply ere placed in the hands of the friend hose name is signed below.—ED.]

DEAR SIR:—I have been a reader of he UNITY for about six months, and am somewhat at a loss to understand what are the distinctive views eld by those who call themselves Unitarians at the present time. There eems to be many shades of belief in egard to the character of God, of esus Christ, and of the Holy Spirit. was brought up to believe in the ld-fashioned doctrine of the Trinity, ut since I came to think for myself nd read and study, my faith has become somewhat shaken. I can not pprehend, to say nothing of comprehending the idea of three omnipotent mnipresent beings or persons existing, and at the same time those *three* ersons being *one* person.

I inclose a few passages of Scripture and there are many others) upon hich the orthodox churches base heir argument for the doctrine of the Trinity. As I am seeking for more ight, will not you or some of your editorial contributors explain these passages from your point of view, and oblige, in the columns of the UNITY?

Behold a virgin shall be with child, and hall bring forth a son, and they shall call is name Emmanuel, which being interpreted is, God with us.—Matt. i. 23.

He saith unto them, How then doth David n spirit call him Lord, saying, The Lord aid unto my Lord, Sit thou on my right and, till I make thine enemies thy footstool. If David then call him Lord, how is e his son.—Matt. xxii. 43-45.

And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost.—Matt. xxviii. 18, 19.

In the beginning was the Word, etc.—John i. 1, 2, 3.

And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.—John 1. 14.

I and my Father are one.—John x. 30.

Heir of all things, by whom also he made the worlds, etc.—Hebrews i. 1, 2, 3, 4, 5.

There are many places in the New Testament where Jesus is spoken of as the Son of God.

Yours truly,
GEO. H. GREENMAN.

REPLY.

The passages referred to must be interpreted from the point of view held by the authors. The person and work of Jesus were apprehended in different ways by the early Christians according to their respective habits of thought. The expressions of these views have been preserved in our New Testament and in the earliest Christian literature besides it, though in most cases without the historical setting. From these expressions, many of which were interpreted absolutely and not historically while many others were ignored, the Christology of the church was slowly deduced, and then the tendency was to interpret so far as possible all ancient conceptions in harmony with established theory and to condemn as heresy all that were totally irreconcilable with it. It is easy enough to say that a certain opinion has been held "always, everywhere, and by everybody" in the church, after all who do not, or did not, hold it have been excommunicated as heretics. It will be admitted that the doctrine of the Trinity is not explicitly taught in the New Testament, and that it is at best only an inference from certain passages in the New Testament.

The four passages last quoted are from the Fourth Gospel and the epistle to the Hebrews which represent essentially the same cast of thought, and portray Jesus as he was understood by what is commonly known as the Alexandrian thought. To that school of thought the idea of "the Logos" was perfectly familiar: the thought of the world existing in the mind of God is conceived of as detached from that mind and existing by itself as a separate creative entity known as "the Logos." Thus the Logos is one with God, as the thinker and his thought, are one. To minds familiar with this idea, it was natural and easy to conceive of "the Christ" as the Logos, and of Jesus as the perfect incarnation of the Logos in human flesh. It is in the light of this system of thought that all the expressions pertaining to Jesus in the Fourth Gospel, the Hebrews and mainly also in Ephesians and Colossians, must be understood. They represent the view of Jesus which fitted in best with this mode of thought. With the assertion "I and my Father are one," the only quotation of the four ascribed to Jesus himself, compare John xvii. 22, "That they may be one even as we are," and read carefully the context which gives an explanation of the words, John x. 34, 37.

There is no doubt that the introductory chapters of Matthew and Luke teach the virginal birth of Jesus. The citation from Matthew is an attempt to show that the virginal birth was in fulfillment of Hebrew prophecy, but a study of the quotation from Isaiah in its context shows that the word translated "virgin" probably means nothing more than "young woman of marriageable age" and that the prophet's prediction was certainly limited to the contemporary generation. But the theory of the virginal birth, although supported by this misunderstood passage in Isaiah, is almost certainly of Greek origin and represents that view of Jesus which found favor in minds acquainted with demigods of divine and human parentage.

Matt. xxii. 43-45. This is another instance of misuse of the Old Testament. That Ps. cx. was not written by David is the well-nigh universal opinion of Old Testament students (*e. g.*, Cheyne, Driver and Toy.) My lord clearly refers to the reigning king of Israel at the time the psalm was written (Simon Maccabeus, Cheyne thinks), and can not bear the interpretation put upon it in Matthew. Jesus is represented as accepting the current view of the psalm and arguing from it that the expected Messiah can not be a son of David because he is greater than David. The passage therefore can prove at the most only that Jesus regarded the Messiah as a being superior to David: but whether he used the words at all, whether at this time he regarded himself as the Messiah, and particularly whether he is not opposing the popular notion that the Christ must be of the lineage of David, are questions still in court.

Matt. xxviii. 18-19. The baptismal formula involves critical questions too large for the space allotted this reply. Dr. Hatch says: "The formula is itself uncertain; it existed at least in two main forms. There is evidence to show that the injunction to baptize in the name of the three persons of the Trinity which is found in the last chapter of St. Matthew was observed. It is the formula in the teaching of the Apostles. But there is also evidence side by side with this evidence as to the use of the Trinitarian formula, of baptism into the name of Christ, or into the death of Christ." At best, therefore, this Trinitarian formula represents only one phase of the church but since the evidences for the simpler forms are earlier than those for the more elaborate, Keim is probably justified in saying that the latter originated in the first half of the second century and was introduced into the text of Matthew by a later editor. In view of the history of our Gospels and the evidence in favor of the simpler form, it can not be established that the formula as it appears in Matthew was given by Jesus himself.

It must be thoroughly evident that Unitarians do not accept all statements of the New Testament at their face value and with equal credence. The Bible contains the opinions of men, not the declarations of God. Texts might be cited which teach distinctly the subordination of Jesus to the Father (*e. g.*, John x. 29, Luke xviii. 19, 1 Cor. xv. 24-28). The Jews conceived of the Messiah as in some vague way superior to human-kind and consequently those who believed in Jesus as in the Messiah ascribed to him superhuman exaltation, indefinite at first but more clearly marked out as the propagation of Christianity demanded clear statements adapted to the comprehension of those addressed. After historical criticism has done its work and the real Jesus stands before us, we whose thought of God is purer as our thought of man is grander than was possible for ordinary Jew or Greek or Roman at his time, find it unnecessary to resort to metaphysical subtleties that we may account for him—the Son of Man—who called himself, as he has taught us to think and call ourselves, Son of God. "We give thanks to Thee, our Father, for the life and knowledge which Thou hast made known to us through Jesus, thy servant. To Thee be the glory, forever." (Teaching of the Twelve Apostles, ix. 3.).

W. W. FENN.

Slavery Under Paganism and Under Christianity.

Hon. Chauncey M. Depew, in a recent speech, said that slavery was universal under Paganism. He might have added that it was universal for centuries under Christianity by which it was formally and distinctly recognized. Neither Jesus and the apostles nor the Christian Fathers condemned slavery, though it had been denounced as a great wrong by pagan moralists. As Sir Alexander Grant says in his "Life of Aristotle," "Certain reformers of the fourth century B. C. had already lifted up their voice against the institution of slavery."

Slavery continued under Christianity eight hundred years from the time of Constantine, the first, so-called, Christian emperor, and the number of slaves subject to it, historians have declared, was greater in the Empire under Christianity than under paganism. It finally disappeared through secular causes. Shall we be told that a religion under which slavery flourished nearly a thousand years in the Roman Empire, and under which it flourished in the most civilized Christian nations until the present century of free thought, led to the abolition of slavery!

Says the Christian historian Guizot: "It has often been repeated that the abolition of slavery among modern people is entirely due to Christians. That, I think, is saying too much. Slavery existed for a long period in the heart of Christian society without its being particularly astonished or irritated. A multitude of causes, and a great development in other ideas and principles of civilization, were necessary for the abolition of this iniquity." ("European Civilization," Vol. 1, p. 110.)

B. F. U.

I FEEL in myself the future life. I am like a forest which has been more than once cut down. The new shoots are stronger and livelier than ever. I am rising, I know, towards the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. . . . You say the soul is nothing but the resultant of bodily powers. Why then is my soul the more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart. Then I breathe at this hour, the fragrance of the lilacs, the violets and the roses as at twenty years. The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale and it is history. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song—I have tried all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say like so many others, "I have finished my day's work," but I can not say, "I have finished my life." My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes in the twilight to open with the dawn.

I improve every hour because I love this world as my Fatherland. My work is only a beginning. My monument is hardly above its foundation. I would be glad to see it mounting forever. The thirst for the infinite proves infinity.—*Victor Hugo.*

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Church Door Pulpit.

Freedom of Thought and of Speech.

A Lecture Before the Society for Ethical Culture of Chicago, December 6, 1891, by William M. Salter.

It is the destiny of man to act from impulses within his own breast. A stone or a clod lies where it is placed; if it moves, it is set in motion by some force outside it or by some other object. It has no will of its own, no thought or purpose of its own. So at least it would seem; and so we are accustomed to speak. The mystery of life is that a living thing has, as it were, a fount or well of motion and energy in itself; it is not wholly directed or controlled by outside influences—and so the smallest insect, the commonest shrub or weed ranks higher than those inanimate objects that have to be pushed or driven to be moved at all. It is the prerogative of man to be the highest type of living thing we know; and by this we mean that that internal spring that exists in all living creatures is in him in fullest measure; that he has most powers of thought and will and purpose, that he can do and produce things that are absolutely unintelligible from any mere observation of outside forces acting upon him, that he can even antagonize some influences instead of being shaped by them, in brief, that he is an independent, self-acting self-regulating being.

This is the nature of man and what dignity thereby attaches to him! It is impossible to sever the notion of dignity from the ideas of power, of reserves of inner strength, of ruling instead of being ruled. Yielding, fearing, copying, conforming, even too much eagerness to please another are not compatible with dignity. The first element in it is self-respect, a sense of our own worth and significance, a determination to be ourselves. There is always this charm in the manners and bearing of those who have belonged to the ruling or noble class in the past. They have been free to assert themselves, they have not taken fashion from others, but made it, they would not brook constraint; they were jealous of their rights, their independence. Nothing admirable in this world seems to be without its base side and those who so stoutly stood for their own rights often trampled on the rights of others; and hence "nobles" and "kings" are not words that sound well in our ears. And yet if we wish to find exhibitions of one of the most important elements of manhood, we have to look at the demeanor of the noble or ruling, rather than the servile or subject class. And I may add that the true significance of democracy is not so much in abolishing kings and nobles and reducing them to the level of subjects along with the rest, as in elevating all men to equality with the old-time rulers, in making every citizen a ruler and abolishing the subject-class altogether. Every man to rule himself, to have complete liberty and independence, so far as he does not infringe on the equal liberty and independence of others—that is the ideal meaning of Democracy; it is but a name for those political conditions which best correspond to the moral demand that every one should have free scope for the development of his individuality, should become in the largest sense a free and independent being.

It is from this standpoint that I approach the subject of Freedom of Thought and of Speech. I would consider it under two heads; first, in respect to any outside authority which would claim to limit such freedom; secondly, as a matter of private duty and obligation—more briefly, first, as a public, secondly, as a private question.

It may seem as if, accurately speaking, thought were always free, since it is necessarily our own personal possession, hidden within ourselves and not capable of being touched or regulated by any force from without. In one sense this is true; there can be no direct control of our thought as there may be of our action or our speech—our thought is a spiritual quantity, an internal energy absolutely unamenable to external law. An authority in church or state may shut our mouths or impede our actions, but it can not put a chain on our thoughts; they are beyond its power. Thought can only be used by thought, not by force; yet there may be internal hindrances to thought almost as effectual as if they were external ones. Suppose you have an idea that it is wrong to think—may not thinking in you be almost as paralyzed as if some external force took away from you the power of thinking? Or suppose penalties are held up to you in case you do think—penalties either of bodily injury or of loss of property or of public disfavor, or, perhaps, of grave loss and punishment in another state of existence; may you not be afraid to think—and may not such fear deter you from turning your thoughts in certain directions almost as truly as if some force prevented you? It takes a man in whom the bent and instinct for thinking are strong, or whose courage is great, to run the chance of forming opinions upon which his family and friends must frown, which must exclude him from the social circles he is accustomed to—not to say, bring personal ruin to him in this world and everlasting punishment in the next. Most men are not above fear and thus thinking may be chained in them, though the chains are all within.

No, thought is not necessarily free any more than speech or action. Freedom of thought is an ideal to work for, it is something about which there needs to be speech and agitation—in a word, something that ought to be, rather than commonly is.

There is no foundation for the notion that any doctrine or belief which has ever been held is so sacred that it is wrong to think or question or inquire about it. Let us say it boldly, there is no subject too sacred for thought. If any doctrine is so spoken of, it may be taken for granted that it fears thought, fears that it will be undermined, that its baselessness will be exposed when the light of thought is brought to bear upon it. Sacred is a word misapplied to the things of the mind, to objects, that is, as the object of contemplation; sacred is only a proper term in relation to feelings and to action. Sacred is what we should have respect and reverence for (and really we are not called on to have respect and reverence for anything that is not to the mind indisputably true); sacred is what we are bound by, and it is impossible that we should feel rationally bound by anything which the mind does not first approve. There are laws we are sacredly bound by; there are ideas we dare not scoff at, ridicule or make light of—there are sacred limits to action and to feeling; but there are no limits to thought, and from thought all limits, valid for other parts of our nature, and the idea of sacredness itself are derived. Not only have we a right to think and inquire about what the church says of Jesus, or what Jesus says of himself; not only have we a right to ask as to the reasonableness and truth of every creed and of every book of Scripture; but we have a right to ask as to the evidence for the being of a God, as to the grounds for the hope of a life beyond the grave, as to the existence and authority of duty itself. There is no corner of the universe too holy for the mind to explore; and as the poet says:

> "He prayeth best who loveth best
> All things both great and small,
> For the dear God who loveth us,
> He made and loveth all,"

so there is no sacred and no profane to the thought that overleaps all barriers and craves to hold all truth in its embrace.

The moral teacher can not work too vigorously to dispel the notion that disbelief of any given dogma or creed is sin. For if we have a right to think on all subjects, so we have a right to come to whatever conclusion seems rational to us and to hold it. For a church to say, Whoever does not accept this or that doctrine I teach, let him be anathema, is to outrage the rights of conscience and to rob itself of the title of being a holy institution. No one can be anathematized who does not sin against his own conscience, who is not false to the light that is shining in his own breast. A reprobation that does not simply reinforce the reprobation I more or less clearly, more or less energetically give myself, or know I ought to give, is not only an offense, it is, if I have any strength and robustness of moral feeling, meaningless to me. Many are those who will concede—for does not Scripture say it?—that we have a right to prove all things, holding fast those which are good, but are so sure that they have already in their hands what is good and true that they are impatient and intolerant of any doubt of it. They want you to think, but if your thoughts do not tally with theirs, they are worthless. They give you freedom, but it is freedom to walk in the path they mark out for you. The ordinary Protestant will say that the Bible is the only rule of faith, but if you do not agree with him in his interpretation of the Bible, it is practically almost the same to him as if you had no common ground with him at all. But real freedom is using one's own intellectual powers and calling no man master; real freedom is thinking out one's thoughts for oneself and arriving at a real, independent, personal conviction.

For this is what I mean by freedom of thought; not a set of special opinions, but a method; not the conclusions we arrive at, but a spirit of thinking. Freedom of thought is not what is sometimes called "free-thought." Free thought, as the phrase is often used both in the old world and the new, means a certain set of beliefs (or disbeliefs). The "free thinkers" of France, for example, (according to a little book which has recently emanated from among them) hold that nothing supernatural exists, that nature comprises all there is; they deny Providence; they discredit the hypothesis of a soul distinct from the body, and denounce and combat belief in immortality; they proclaim that the religions of the world are immoral. But without saying whether these positions are true or false, they are not what I mean by freedom of thought any more than any set of Christian dogmas. I can imagine men thinking freely who are skeptical of all this so called free thought, just as I can imagine men thinking freely who are skeptical of the Nicene and Apostles' creeds. To be free in thinking means to use one's own eyes and to think with one's own head—and not to slavishly follow any Pope, Catholic or secular; to have a first-hand view of the world and not be yoked into, or repeat by rote the words of any party or sect.

Of course, it does not follow that the conclusions of every one who uses his own mind will be true; and so the advocates of authority everywhere are given to pointing out the dangers attending human weakness and fallibility. But what assurance is there that the advocates of authority do not partake themselves of human failing? Those who are most absolute an dogmatic in their assertions—wh will assure us that the rock of abs lute truth is under their feet, or th they are not making up in emphas what they lack in clear and certai conviction? It is observable that th man of this century who probabl knew more than any other Englis speaking person of the life and hi tory and evolution of the anim world, was of all men the most mo est, cautious, and willing to be co rected—Charles Darwin. But gran ing the possibility of error when dare to think for ourselves, I a ready to say that it is even better err than not to use one's own mind all. It is like a child's learning walk; it is better to fall than nev to learn to stand up, or to go una sisted on its way. How much d pends on what we think of mo importance in the world! Is son idea, some truth, some theory of mo importance and are men of worth on as they apprehend it, believe it a hold to it? Or are men themselve their growth, the unfolding of the powers, their attaining all that th might attain through effort and stru gle and defeat and conquest, of t most importance? I confess that f me all abstract truths pale into insi nificance compared with man; th have not the worth of man, of o actual, living, eager, restless, uns isfied human soul. Granted does not get the truth at once; t important thing is for him to sear for it, to become intellectually quic ened and alive, to develop his powe by using them. Better is one man error, yet searching for the trut than a dozen men holding the abs lute truth, who yet hold it not b cause it is the truth, but because th have been taught it and would dee it a sin to question or to doubt Society has not yet been educated this point of view; it has not y learned the supreme importance of i dividual development and the sacre ness of individual rights; and it st visits with disfavor (to use no strong term) those who dare overhaul stock notions, no matter how earne honest and intelligent they may b But if it is right to think and form one's own conclusions—if th is real freedom, whatever those co clusions may be; then all honor those who fling away these fea and dare be true to their own min It ought not to be necessary to s this in a land of Protestant traditio but it is well known that there a Protestants as bigoted and intolera as any other class of religious belie ers have been; and it is still necessa to stand for the spirit of Protestanti rather than the letter, to speak liberty of conscience in the wid sense of the term, and to prot against any bar, social as well ecclesiastical, being placed on o who will see truth with his own ey and is earnest and conscientious searching for it.

Nowhere is the need for coura greater, nowhere are the forces agai independence of mind stronger, th when one essays to have opinions his own on social and economic qu tions. It sometimes seems as if t real religion of this day and gene tion were a religion of property; even men who are liberal in spirit to matters of theology will questi your right to think that the prese organization of society is anywise ra ically unsound. There is not only orthodoxy in religion; there is orthodoxy in social philosophy, fr which you depart only at your peril yes, while physical indignities are longer inflicted for heresy in theolog at least in civilized communities, y may for heresy in economics—least if you utter it—have viol hands laid on you and be fin

marched into jail. Liberty of ought on some fundamental ques- ns is not wanted by a good many ople. In Pennsylvania it is almost social sin to question the policy of protective tariff; if you will pardon ch a reference, a paper edited by a niversity professor there once said, *propos* of a book of mine, that it was much of a mistake to think that hics could exist without theology that an industrial system was pos- ble save on a basis of protection.* ociety wants to have you think it thinks; the majority wants rule and since the other world not so certain as it used to be, will forgive you for having your wn opinions in that sphere, if only s to this present world you will ot feel at liberty to doubt that what he majority establishes is best. Yet what men make; what comes from no divine ordination, but is the result of the play of human forces and inter- ests, it would seem as if we had a most obvious right to inquire about and ask the rational basis for. Heaven and hell, if God, the perfect good, establishes them, might be held to be beyond the realm of valid criti- cism; but social and political insti- tutions on this earth, statutes or laws, yes, government itself, are our work, the issue of our thoughts and the product of our hands, and 'tis ab- surd to say that we may not reason and argue, with liberty to approve and disapprove, any, even the most apparently necessary and supposedly sacred of them. Property, the family, the state—we may turn our thoughts on them and ask what is the justifi- cation for them; and according as our conclusions are favorable or unfav- orable, or partly favorably and partly unfavorably, we may seek to keep, or to modify, or to abolish them. There is no law over thought in the social any more than the religious sphere; there is no dictum prescribing how far a man may think and what shall be his conclusions — public opinion or the laws (if there be any) to the contrary notwithstanding. It is entire liberty that is our right, our imprescriptible right growing out of our nature and dignity as human beings.

Is such freedom dangerous? Are we liable to go wrong in making use of it? But who will assure us that the present order is in all ways right? Who will give a guarantee for the opinions of the majority? Yes, we may go wrong in seeking for what is rational and just in social life; that is the common human liability—but it is better to go wrong while we are seeking for what is right, than to be in the wrong because we do not think at all; yes, better so than to be accident- ally in the right, only because we took our tone from those about us and dared not think for ourselves. Better were a lot of cranks, I sometimes think, with their odd ideas, so they be honestly and unaffectedly their own and the result of their own thinking, than a whole community each of whom was afraid to differ from the rest and repeated parrot-like what all the rest were saying. Better mis- guided men than those whose God, as the Scripture says, is their belly, and who don't want any thoughts that would interfere with good digestion.

*Speaking of Pennsylvania, an incident has occurred there since this lecture was first given, which shows the amusingly narrow spirit which sometimes prevails. The Young Men's Christian Association of Philadelphia has refused to allow the *International Journal of Ethics* to have an office in the building—though the *Journal* is entirely unsectarian and has among its contributors Christian believers and Professors in orthodox theological seminaries; in fact the alarm seemed to be over the word, ethics. We must remember, however, that bigotry is always more or less unintelligent and is apt to commit now and then some *betise*. I have recently seen announced a book by an eminent evangelical clergyman of England (Rev. Hugh Price Hughes) entitled *Ethical Christianity*—and have wondered whether anything with so suspicious a sound would be put into the library within those supersacred walls. To think of young men, whose minds need to be so carefully guarded from all contaminating influences, having within reach a book on *Ethical* Christianity!

(*Concluded in our next.*)

The Study Table.

The undermentioned books wil be mailed, postage free, upon receipt of the advertised prices, by William R. Hill, Bookseller, 5 and 7 East Monroe St., Chicago.

The New Quarterly.

It is a matter for congratulation among all lovers of theological science that the new Quarterly, advocated in the last numbers of the *Unitarian Review* and commended by the National Conference at Saratoga, has become an established fact. If it can not be said to fill a long-felt want it certainly meets a need that ought to have been felt. Its name, *The New World*, is remarkably felicitous, suggesting both its cis-Atlantic birthplace and also its function as prophet and interpreter of that new world which the Spirit is creating through the agency of modern scientific, ethical and religious thought.

The leading place in the first number is given to Lyman Abbott's article on "The Evolution of Christianity" doubtless because of the editor's judgment that in view of the interest excited by the author's Lowell Institute lectures on the same topic, it would receive the largest share of popular attention. Yet it has almost nothing for those to whom its chief contention, that revelation is progressive and that "the Bible is not a substitute for thought but a spur to thinking," has long been a commonplace of theology.

It is a perpetual wonder to most of us that thoughts which Unitarians have been teaching for years are greeted as new and surprising revelations when they emanate from orthodox circles. The explanation may be given by implication in Mr. Alger's paper on "The Common, the Commonplace and the Romantic," whose principal outcome is a vindication of romanticism as against realism in literature. We have been too prone to view religion in the light of science instead of looking at science in the light of religion. The thought which two people hold in common may be drab and commonplace when seen from one point of view, but full of color and fervor when seen from another. So it is not unlikely that the thought which is becoming commonplace with us is seen in all its beauty and passion by those who approach it with mind and heart full of the imaginative idealism of the older orthodoxy.

But will Mr. Alger write another essay to elucidate the brain-racking sentence—"Another conceives it [space] as the perpetual entrancement with which the Logos contemplates his initial emergence from the Father, in the eternally generated distinction of its form from the substance of the Godhead?"

Our limitations forbid extended notice of the other articles in the number—Prof. Schurman's "Future of Liberal Religion in America," with its bold declaration that "in the near future it will be thought as absurd to leave a church because one disagrees with its formulation of doctrine as it would seem to-day to leave it because one thinks its system of government not altogether perfect;" Dr. Everett's luminous and irenic treatment of "The Historic and the Ideal Christ;" Prof. Toy's admirable survey of the course of Old Testament criticism as related to the work of "Abraham Kuenen;" Prof. Carpenter's sketch of "The Theistic Evolution of Buddhism;" Mr. Slicer's "Between the Testaments;" Mr. Upton's "Theological Aspect of the Philosophy of Thomas Hill Green," and the capital Book Reviews by Chadwick, Gilman, Toy, Freeman, Bixby and others.

But especial attention should be called to Dr. Hall's "The New Orthodoxy," which has exceptional merit as a fog-dispeller. There has been need of some clear-sighted, outspoken estimate of this phase of religious thought, such as Mr. Hall has given us. Two quotations will show how directly, and with what refreshing frankness, this article gets at the heart of things:

> What room is there for the poetic or philosophic imagination, for Greek idealism or Roman dogmatism, or for vague abstraction as to the indwelling God, in the presence of the simple questions: "Was this being naturally or miraculously born?" "Is a supernatural origin ascribed to him by all the New Testament records, or by only two?" "Are these two among the older or the later Christian documents?" "Was the notion, in other words, of the immaculate birth of Jesus of Nazareth a primitive belief when facts were fresh, or only a later addition when memories were dim, and legends already rife?" "Did his own household and those who were nearest him share in it, or only those who had never seen him in the flesh?" "Are his alleged miracles and other evidences of a superhuman career so uniformly attested and based on proofs so positive as to allow of no doubt, or do they show the same mingling of imagination with fact which is to be found in all narratives belonging to an uncritical age?"
>
> Before Christianity or its founder can be assigned an exceptional place in history, these questions and similar ones must be answered. What place is there here, I ask, for mysticism or idealism? It is precisely the place where they are not wanted, unless we wish the plain facts to be dimmed or distorted. What we all want is the reality. If this kill poetry, let poetry die; if it starve out sentiment and feeling, let them disappear; if it leave no room for metaphysics, let metaphysics go. . . . . That there was much in the life of Jesus, as in every holy life, which transcends our common thought, and that it affords a unique illustration of the process by which the divine is forever incarnating itself in the human, we are quite willing to believe. Here is a field for the deepest philosophical insight, and for the loftiest idealism.
>
> We are not surprised that the New Theology delights in dwelling upon these truths, and loses itself in mystic exaltation. But how does it help us, just as we begin to comprehend these truths, to have the whole vocabulary of the old theology, or worse, brought in to explain them? How does it help us to dismiss the old-time dogmas of tri-personality, and the like, only to thrust into their place an equally inscrutable something called "Christocentric theology"? How is one inscrutable better than another inscrutable? How is the second-hand scholasticism of the nineteenth century better than the brave and outright scholasticism of the thirteenth?
>
> This propensity of all modern theology to invent abstruse or resounding names for its new thoughts is one of the striking features of the situation. Our common phraseology does not satisfy its needs. When too pronounced a literalism or too gross a realism seems to threaten, it takes refuge in a stately terminology. When accused of naturalism, it recovers its grasp of the supernatural by means of ponderous phrases or conspicuous capital letters. As soon as the time lost in evading the consequences of our own conclusions is devoted to an uncompromising following out of those conclusions, the era of clear religious thought will at last be in sight.

W. W. F.

Periodicals.

ARTICLES of political timeliness in the April *Forum* comprise a discussion of the several phases of "The Crisis of the Democratic Party," by the Hon. Wm. L. Wilson, of West Virginia, who writes in favor of "a campaign for a principle," viz., tariff reform; by Frederic R. Coudert, the leader of the anti-Hill Democrats in New York, on the revolt against Senator Hill; and by Matthew Hale, a well-known constitutional authority, on the theft by the Democrats of the New York Senate. Besides these, is a thorough review of the change in Iowa from a Republican to a Democratic majority. "Is Iowa a Doubtful State?" by Gov. John N. Irwin. There are two literary articles of unusual value—one, an autobiographical article about his own opinions and methods, by the late Prof. Edward A. Freeman; and another on "The Learning of Languages," by Philip Gilbert Hamerton. Economic and historical articles are on the great coal combination. "Our Anthracite Supply and Distribution," by Joseph S. Harris, president of the Lehigh Coal and Navigation Company; "The Germans as Emigrants," by the celebrated German economist Prof. Geffcken; "Reformatory Prisons as Schools of Crime," by William P. Andrews, clerk of the Criminal Court at Salem, Mass. An interesting discussion of a social institution is "The Burial Monopoly of Paris," by Edmund R. Spearman: and Prof. R. L. Garner, who has reduced the speech of apes to an intelligent study, gives the result of his latest researches.

THE *Atlantic* opens with the initial number of a series of articles by William Henry Bishop on "An American at Home in Europe," which promises well for the reader's entertainment and instruction. Antoinette Ogden describes "A Drive Through the Black Hills." The most striking short story we have read in a long time is Henry James's "The Private Life," dealing with a psychological problem as subtile, and profound as that in Dr. Jekyll and Mr. Hyde. Further fiction in this number is supplied in additional chapters of Mr. Crawford's "Don Orsino." Cecilia Waern contributes an instructive study on "French Impressionism." Edmund Kirk Rawson, Alfred M. Williams and John M. Ellicott present a trilogy on sea topics, "Admiral Farragut," "American Sea Songs," and "The Limit in Battle Ships." Judge Cooley writes on the taxation of the Louisiana lottery. The Contributor's Department contains a bright and readable symposium on Friendship, containing much truth and a few fallacies.

THE *New England Magazine* opens with an article by S. B. Whitney on "Surpliced Boy Choirs of America." Helen Leah Reed talks of "Woman's Work in Astronomy at Harvard." J. H. Wilson writes entertainingly of "The Micmac Festival in Cape Breton." Edward G. Mason tells the reader about some "Early Visitors to Chicago." Winfield S. Nevins finishes his series on "Stories of Salem Witchcraft." Walter Blackburn Harte gossips about modern poetry, making especial mention of James Whitcomb Riley. There are a number of poems in this issue, among others a tribute to Cardinal Manning by Allen Eastman Cross, and "The Storm Cloud" by Celia P. Woolley.

Mrs. Owens's Cook Book. Chicago: Owens Pub. Co.

The latest edition of Mrs. Owens's Cook Book is revised and illustrated, and also contains a Farmer's Department, the object of which is explained in the title. The book is bound in green morocco, proof against the wear and soil of kitchen use; besides its numberless recipes it contains much timely and profitable advice to housekeepers on all other branches of their difficult and fascinating employment. The work is sold only on subscription, by the Owens Publishing Co., 243 State street, Chicago.

The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice.

The Discovery of America. By John Fiske. Boston: Houghton, Mifflin & Co. 2 vols. Cloth, 12mo. Price, $1.00.

West Roxbury Sermons. By Theodore Parker. Boston: Roberts Brothers. Cloth, 16mo, pp. 235. Price, $1.00.

Ground Arms. By Bertha Von Suttner. Translated from the German by Alice Asbury Abbott. Chicago: A. C. McClurg & Co. Cloth, 12mo, pp. 286. Price, $1.00.

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The Kindergarten Magazine gives regular typical Primary Sunday-school Lessons according to the teachings of Froebel. It is devoted exclusively to Child Culture, giving special every-day helps for mothers with young children. One year $1.50, three months trial thirty cents. Kindergarten Pub. Co., 277 Madison St., Chicago.

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How to amuse the invalid,
How visitors should be taught to behave,
with many other helpful suggestions.

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Notes from the Field.

Boston. — Rev. E. E. Hale, feels very grateful to his friends who so kindly and enthusiastically made successful the late ovation in his honor on the occasion of his seventieth birthday, and the thirty-fifth year of his present pastorate. All the persons who were present at the Monday evening reception, and all those who sent letters of regret at their inability to attend, tendered delicately their hearty good wishes that another score of years may add to his great usefulness to our denomination, to the public spirit of Boston, and to the various national reform movements which may hereafter need a spark from his electric vitality.

—The Monday Club will next discuss the slowly "Evolving Unitarianism."

—Rev. J. W. Chadwick favored Boston with a sermon last Sunday, delivered in the second church, and in the evening he gave the "vesper sermon" or "Religion and Youth." He will lecture twice in the "Old South Church Series," on "American Citzenship."

—Miss Lilian Clarke will tell the Women's Alliance her experiences in her work of eighteen years among the destitute mothers and infants who have been especially under the charge of her father's society.

—Rev. N. G. Spaulding, late secretary Sunday-school society, finds many calls for church activity and for school fostering in the northern and southern towns of California.

Chicago.—The last regular meeting of the branch of the W. W. U. C. was held at All Souls church Thursday, April 7. The meeting was opened by the president. After the reading of the secretary's report, Mrs. Perkins gave a short account of the Women's Conference meeting at Moline. The secretary read a communication from the Third church branch Alliance, inviting the members to attend a social meeting at the residence of Mrs. Conger, 426 Jackson boulevard, Thursday, April 21. Reports were received and read from the nominating and programme committees. The following officers were elected for the coming year: President, Mrs. Dow; first vice-president, Mrs. Brown; second vice-president, Mrs. Solomon; third vice-president, Mrs. Gould; secretary, Mrs. Badger; treasurer, Mrs. Perkins. The programme presented by the programme committee and adopted, included under the general head of "Present Day Religions" four divisions; for October, "Modern Judaism"; December, "Ethical Culture"; February, "Progressive Orthodoxy"; April, "Modern Unitarianism." Three papers were read on Theodore Parker and his time. Essayists, Mrs. Brownell, Mrs. McConnell and Mrs. Foster. A discussion followed, Mr. Jones being invited to take part. The meeting then adjourned to the first Thursday in October.

MRS. HORACE H. BADGER,
Secretary.

Meadville.—Among the many signs of increasing life, growth, aptitude and fresh vitality in this citadel of our faith, we are glad to learn that recently the condition of church membership has been revised, so that all may now join who have common sympathies with the organization, and desire to work in and with the congregation, without committing themselves to any credal statement. The result is that those who before have been active on the outside, have put themselves where they belong, on the inside, thus strengthening and helping the work all the more effectually. We congratulate Mr. Valentine over this forward step, and hope that many other churches will take heed and do likewise. Let them bring their constitution, by-laws and bond of union up to date, and they will bring their church in line with the inspiring forces of our day, which no longer are doctrinal and theologic, but ethical and spiritual. The church must be progressive if it is to be religious.

Sioux City, Iowa.—Rev. Mary A. Safford writes to the treasurer of the W. U. C. sending greeting from the Unity Church, at Cherokee, and $5.00 as a contribution. "The new society," she adds, "now numbers thirty-four members and has regular services every Sunday. Once a month a minister from Sioux City preaches for them but the remainder of the time one of the lay members conducts the service. Recently the society gave a very successful Russian Tea raising over $80 for the famine suffers. A subscription has been started for a lot fund and it is hoped it will not be many months before the society will be able to build a simple church, so that it may have a regular place of meeting.

The Pacific Coast.—"Woman's Unitarian Conference of the Pacific Coast." With this title a pamphlet of fifty pages containing the papers read at the conference at its first annual session held in Los Angeles, October 28, has come to us, as an additional greeting from the California sisterhood. The papers are all valuable and inspiring, but we at Headquarters, who are in *the work* read with accelerated pulses, the Post-office Mission report. If ever work is its own reward, this work is. The familiar *names* of officers and contributors we hope before long to see develop into *persons*. May we not hope that the Pacific Conference will be represented at our anniversary meeting on May 17.

MARION H. PERKINS,
Sec'y W. W. U. C.

Correction: — Rev. Helen G. Putman writes to correct the statement that she lately preached in the Congregational pulpit at Jamestown, N. Dak., and to say that the notice should have read, Ipswick S. Dak. Miss Putman is still located at Huron in this state, where to judge from her letter, a very amicable sentiment exists between the small radical society here and other denominations.

Notice.—Mr. A. B. Goodridge, a graduate of the Boston University, having asked to be received into our ministry, and having satisfied the Committee on Fellowship that he is well qualified for the work of the Unitarian ministry, is hereby commended to the confidence of our churches and the fellowship of our ministers.

J. F. MOORS, *Chairman.*
D. W. MOREHOUSE, *Secretary.*
March 19, '92.

WESTERN UNITARIAN CONFERENCE.

The Treasurer has to report the following receipts on

CURRENT EXPENSES.

Previously reported	$ 757.70
A friend, Warren, Ill.	1.00
First Unitarian Church, Kalamazoo, Mich.	15.00
Annual membership, Albert Scheible	1.00
Unity Church, Hinsdale, Ill	50.00
Unitarian Church, Quincy, Ill.	56.15
	$880.85

We hope we will be able to report additional receipts in UNITY each week till Conference convenes.

Iowa Unitarian Association.—The secretary of this association, Rev. A. M. Judy, writes: Rev. Charles E. Perkins, now of Athol, Mass., has accepted a call to Iowa City and will begin his pastorate there the first of May. Mr. Perkins preached at Iowa City during the month of February, and gave great satisfaction to both students and townspeople. He will receive a hearty welcome from the Iowa Conference.

THE surest remedy for the blues is Harry B. Smith's "New Don Quixote." It's full of jollity and good cheer. Send fifty cents for a copy to Brentano's, Chicago.

Twentieth Century

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ATTITUDE: The Spirit of Truth as contrasted with the Spirit of Triumph.

CONTRIBUTORS: Representatives of all creeds and movements.

CONTENTS: Editorials, Contributed Articles, Sermon by the Rev. Cater Totherich, Correspondence, Fiction, Poetry, "Working of the Yeast," Current News of all Movements, Book Reviews, etc.

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SAMUEL JOHNSON.
Edited by John H. Clifford and Horace L. Traubel.

This volume is rather a profound spiritual estimate of the character and services of Parker than a detailed biographical analysis of the man. No such comprehensive picture of American religious life as involved in Parker's career has come from any other hand. It adequately reflects all the controversies and nobler affirmations of these later decades. The highest reverence, conjoined with the last claim of freedom—a note not sufficiently recognized, even in friendly judgments upon Parker—here finds witness. It is thus a sketch of liberal thought, to miss which must be to an American hereafter one of the perils of scholarship.

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SUGGESTIONS OF AN INDIVIDUAL IMMORTALITY BASED UPON OUR ORGANIC AND LIFE HISTORY

BY C. T. STOCKWELL.

"In the physical sciences, in mechanics, one is always interested to note, after some hidden principle is brought to light, from time to time, the application of this principle in various ways. So it is with the great theory of evolution; men are at first staggered by it, then reconciled to it, and at last they begin to use it in their thought, and to apply it in a hundred different ways. This book of Mr. Stockwell's is an ingenious application of evolution to the theory of immortality. His main line of thought is not new, but he has worked out, in greater detail than we have yet seen, the idea that death is only one of many "outgrowings of environment," which occur all along the path of existence, from the earliest embryological moment, out into the unending future. The book is suggestive, though not conclusive, and is therefore quite within the bounds of our expectation and within the limits of the author's claim."—*Boston Transcript.*

"The analogies from embryology and cell life the writer has handled with entire discretion and due reserve, and with a force and penetration of argument which we have never seen surpassed. Dr. Stockwell is a spiritual thinker of fine grain, who has had a scientific education that has not robbed him of faith in the ideal. With a very few exceptions, not injurious to his argument, we have read with great pleasure and profit this singularly attractive essay."—*Unitarian Review.*

"Without entering into the details of Dr. Stockwell's argument, we commend his essay to thinking people as one of the most suggestive and best developed essays on personal immortality which later years have produced."—*Literary World.*

"This is a very excellent little book on a large theme. From the standpoint of science the author frames a very lucid and convincing argument for the immortality of the spirit."—*Gospel Banner* (Universalist.)

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"The analogies are worked out with great delicacy and refinement of thought and expression. If in the green tree of the science of religion we can have such fruit as this, what may we not expect when harvest time is come."—*Christian Register.*

"The book is destined to exert a wide-spread and decidedly beneficial influence on minds wavering between materialism and the chaotic labyrinth of sectarian creeds. To such, and to all of liberal thought, we most heartily commend the work.—*Detroit Commercial Advertiser.*

"Dr. Stockwell undertakes to show the existence of a life hereafter on strictly scientific proofs, and his line of reasoning is one worthy of deep attention."—*Standard, Bridgeport, Ct.*

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"A broad and deep discussion of the subject."—*Philadelphia Press.*

"A well written book that evinces thought, depth and perception."—*Cincinnati Enquirer.*

"People who know Dr. Stockwell and his thoughtful and studious habits will not be surprised to find that his course of analytical thought has taken hold on so profound a subject, nor that he has tried to pursue a line of investigation beyond that attempted by others."—Springfield, Mass., *Daily Union.*

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The St. Louis Daily *Globe-Democrat* says: referring to the chapter on "Consciousness of Limitations:"—"An argument impossible to quote, but exceedingly strong, and, so far as developed, masterly."

A writer in the Detroit *Tribune* closes a two column article as follows: "I hope the column so largely extracted from this little book may only draw readers to the book itself, it should do this I would reap manifold reward for having stirred, as I feel sure I should have done, influences that will make life a serener, more blessed educational journey and experience to those who shall have been drawn to read than has been thus far to most of us."

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Helps to High Living.

n.—Spirituality is no mere theory; it is life, conscious fact, practical reality.

m.—Experience is the greatest of all proofs, and yet it is about the only thing that can not be demonstrated to others.

es.—There are many things we should not dream of telling to one *who did not already know them.*

ed.—There is no distinction between nature and grace. Nature *is* grace.

urs.—Nature is perfect in her sphere, but her sphere is circumscribed.

i.—Nature's very life is an alternating process of waste and repair.

t.—Heaven is not here nor there, but within, in spiritual conditions.

—*Ecce Spiritus.*

Consolation.

hen Molly came home from the party
to-night,—
The party was out at nine,—
ere were traces of tears in her bright
blue eyes
That looked mournfully up to mine.

r some one had said, she whispered to me,
With her face on my shoulder hid,
me one had said (there were sobs in her
voice)
That they did n't like something she did.

I took my little girl up on my knee,—
I am old and exceedingly wise,—
d I said, "My dear, now listen to me;
Just listen, and dry your eyes.

This world is a difficult world, indeed,
And people are hard to suit,
d the man who plays on the violin
Is a bore to the man with a flute.

And I myself have often thought
How very much better 't would be,
every one of the folks that I know
Would only agree with me.

But since they will not, the very best way
To make this world look bright
never to mind what people say,
But to do what you think is right."

—*St. Nicholas.*

Ida Lewis at Home.

Running from the mainland of the
y of Newport, Rhode Island, into
e west side of its harbor, is a long,
unchly built wharf, says Ellen Le-
arde, in the *Ladies' Home Journal.*
ere you to find your way to its end
u would ere long see from the light-
use beyond, a woman appear and
ance in your direction. Presently,
th agile step, she runs down the
rrow ladder fastened to the stone
all, jumps nimbly into a boat, unties
from its mooring, takes the heavy
rs, and with a beauty of stroke all
r own, pulls with a long and a
ong pull that sends her flying to-
ard the steps of the pier on which
u wait. Her back is as erect as
at of a young girl, her powerful
ength manifest in the great strides
e row-boat makes, and yet, when
e deftly turns it around and you
t a good look at her face, it can be
en that it belongs to a woman in
ddle life, but upon whom time has
t few tell-tale marks. She puts out
welcoming hand with a beautiful
hite wrist, adding a cheery smile
d a word of greeting as she makes
ady to take you over to Lime Rock
her guest. You have cause for
ngratulation in being thus favored
the heroine — Ida Lewis.

Life on a lighthouse, situated as is
me Rock light, is not the gruesome
ing generally imagined. With a
x-roomed house there are cares that
l the day, and like any other "gude
fe," Miss Lewis has her pots, ket-
s and pans to attend to, rooms to
eep, beds to make, papers and
agazines to read, letters to write,
d all the various *et ceteras* to man-
e which fill the time of a busy
oman. A devoted church woman,
nds Sunday on the shore
her brother is at home.
only woman lighthouse
r country, and the last
one that will be given a light—for such is the verdict of the powers that be—Miss Lewis has other duties that are unique. Exactly at sundown she must light her lamp and precisely at midnight another must be substituted. All through the night it must be watched and Miss Lewis likens the constant care to that demanded by an infant. The wick might flare or burn low, the chimney smoke or crack, or any of the hundred and one accidents happen that are ever taking place with the use of kerosene oil. She can but catch cat-naps; hence the nearness of her sleeping-room to the light. At sunrise the law requires her lamp, like the foolish virgin's to have gone out, and from this fact she is an early riser. The responsibility is no small one, for the slightest neglect of duty or accident to her light or lenses would bring a report from the first seaman who suffered by it. Lives hang on her vigilance, but to her credit, no light on all the coast is as regularly or perfectly attended to, nor does any other gain from the government inspector so high a report. Miss Lewis keeps a daily expense book, noting just the amount of wick and oil burnt, and the time to a second of the lighting and putting out of the lamp. In addition, a record of the weather must be entered daily. As Lime Rock is a first-class light, no rations are allowed, the yearly salary being $750 and two tons of coal.—*Exchange.*

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Little Beth had never taken kindly to geography, but from her very first lesson had always pronounced it "just horrid"; now since she had been promoted to map questions her dislike for it had grown till she really made very poor work of her lessons.

Her mamma had tried to think of some way to help her, but had not succeeded till at last one day, as she was looking over a bundle of old letters, an idea came to her that she determined to try.

She cut out a few postmarks and took them to Beth, and together they found the places on the maps, mamma telling some little facts about each place.

"Now, Beth," said she, "when you can bring me fifty postmarks, and tell me where each place is to be found, I will give you a pretty book to keep them in, and we will begin a collection of postmarks."

Beth was interested at once, and was soon able to claim the promised reward.

This was but the beginning of a fine collection, which, arranged according to States, are a pleasure as well as an education to look over.

Beth is quite familiar with the geography of her own country now, and the prospects of a foreign stamp album, and help in filling it, quite reconciles her to the study of the map of Europe, which comes next year.—*Household.*

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The Spring Season

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THEODORE PARKER,

A LECTURE BY

SAMUEL JOHNSON.

Edited by John H. Clifford and Horace L. Traubel.

The Open Court: The editors have brought together in this tastefully bound volume the substance of a lecture which Mr. Johnson had written on Theodore Parker, and which he had subjected to many revisions. Few may be regarded as so well qualified as Mr. Johnson to portray the tendencies of the great religious movement of which Theodore Parker was the leader; and additional value attaches to the work from the fact that it is not wholly eulogy, but also an estimate. "Parker," Mr. Johnson says, "is the prophet, the forerunner of that great future religion which shall be intellectually and spiritually broad, deep and earnest enough to lift all our present secular interests, our materialistic passions and desires to an ideal purpose."

Publishers' Weekly: This lecture was delivered by the author of "Oriental Religions" in 1860, shortly after the death of Theodore Parker. Since his own death in 1882, this lecture has been found among his papers, and it is thought a timely contribution to the literature now being issued by religious liberals of various schools. The lecture does not give detailed biographical data, but is a profound spiritual estimate of the character and services of Theodore Parker, who in his day stood alone "as the popularizer of thought, as the reducer of all wisdom to that simplicity and clearness which is the seizing of it with the whole soul and the giving of it with the whole heart, for practical and universal good."

Universalist Record: Certainly one of the richest biographies, one of the most delightful and inspiring little books of the year, is Samuel Johnson's *Theodore Parker.* Parker is living to-day, in the life of America, as never before. Since his death, he has taken full possession of Unitarianism, he has found his glorious way into every nook and corner of Universalism, he has risen until he overlooks and speaks the commanding religious word to all the liberal and liberalizing hosts of the land. Johnson's book is timely. It comes with freshness, vigor, sweetness, clearness and power, and it must reawaken the thoughtful and the loving to the life of one of the world's most candidly and bravely thoughtful, one of the world's most deeply and tenderly loving. Every minister ought to take it with him and read it during vacation. It will inspire two or three of the best sermons—perhaps a dozen of the best—for the coming year. Every man and woman of thoughtful religion ought to read it, for it will give a nobler standard of judgment and a finer appreciation of the minister's work.

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Publisher's Notes.

A number of months ago the publishers of UNITY had printed a supply of coupons, which, when filled out with the signature of an old subscriber and the address of a new subscriber, are accepted with fifty cents in payment of a first year's subscription. Lately we found that a lady engaged in post-office mission work on the Pacific coast has been sending these coupons to her correspondents with a note which we reproduce as a suggestion to others:

"DEAR MRS. —— :—I inclose a coupon which explains itself. If you wish to take advantage of the offer made by the publishers of UNITY, you are more than welcome to this card. If you do not care to do so, please return it. Yours truly,

* * *"

We still have these coupons and shall be glad to send any subscriber as many as he will promise to use.

To any one sending $2 for books from our catalogue to that amount at advertised prices, we will send the books postpaid, and will also send UNITY one year without additional charge. This offer applies alike to renewals and new subscriptions. Our descriptive catalogue will be mailed to any address on application.

We have still on hand a few of the 50 cent paper books slightly damaged as to cover, which we offer, by mail, at 25 cents each. Following are the titles of those which we can still supply: "The Auroraphone," "The Genius of Galilee," "John Auburntop, Novelist," "St. Solifer," "Liberty and Life."

The safest and most convenient form of remittance is the money order issued by the leading express companies. This order is issued with a marginal receipt for the remitter to keep, which shows the exact date and amount of the remittance and enables the order to be re-issued without difficulty in case of the letter being lost. Postal notes are no safer than currency and should not be sent if any other form of remittance is possible. Address

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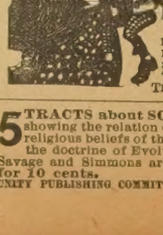

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